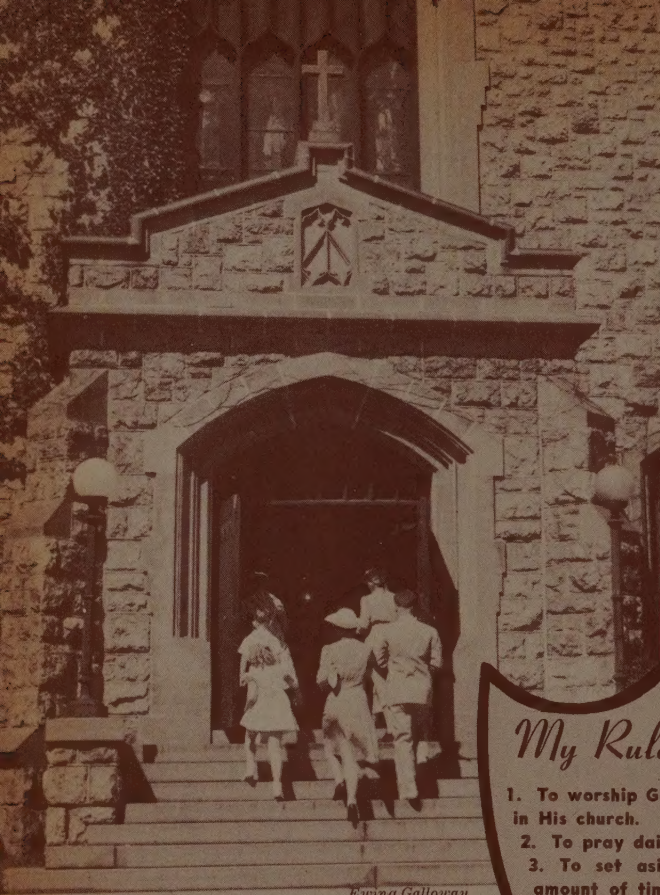


Forth



MAY • 1943



Ewing Galloway



My Rule of Life

1. To worship God every Sunday in His church.
2. To pray daily.
3. To set aside a definite amount of time each week for devotional reading.
4. To give a definite portion of time and money to the life and work of the whole Church.



Ewing Galloway



Armstrong

Thousands of young people are accepting this Rule of Life these war days. Many in the armed forces carry it out so far as conditions will permit. Prepared by National Council's Youth Division.

This Issue at a Glance

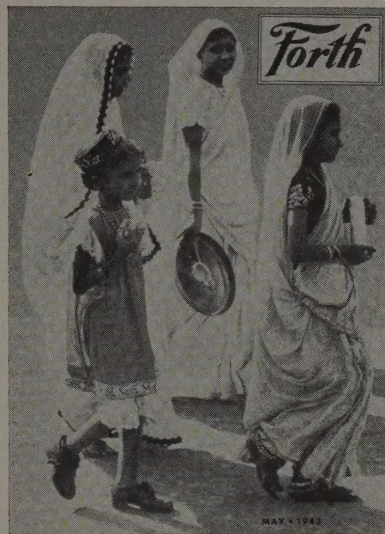
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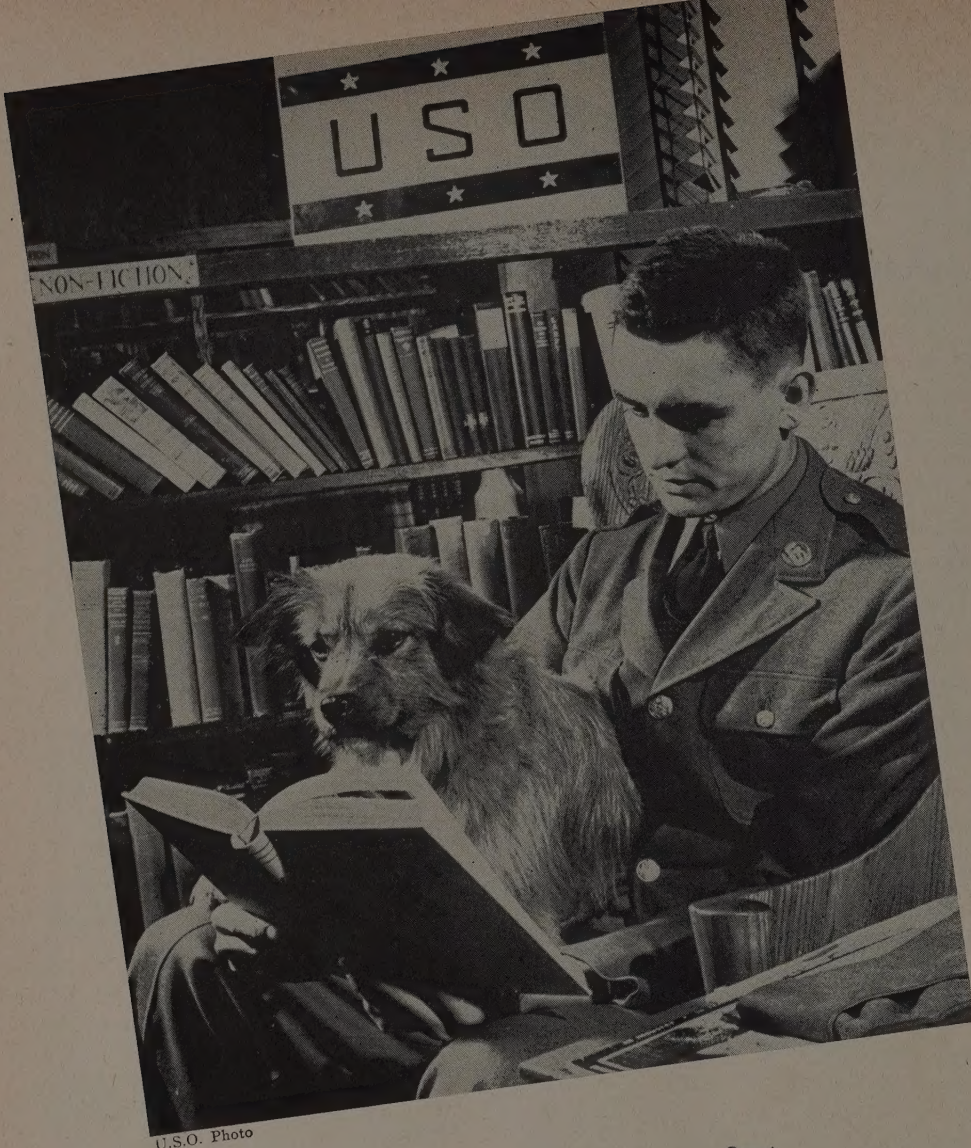


New fields of activity are constantly opening to the women of India as thousands of them each year are receiving the education and professional training long denied to them by the customs and beliefs of past generations. The Church has opened many new doors. Women are now serving Church institutions as doctors, nurses, teachers. Many others, as wives and mothers in the home, are helping to train young India for the great future that will be theirs. Ewing Galloway.

Do You Know---

1. What prominent Churchman is president of the U. S. Conference of Mayors?
2. What state is the most concentrated war industry area in the U. S.?
3. How many Y.M.C.A.-operated U.S.O. clubs are in the U. S.?
4. What college chapel ministers entirely to soldiers, sailors, marines?
5. What Episcopal church in Philadelphia has been made a national shrine?
6. How many Christians are in India?
7. How old is the Diocese of Florida?

Answers are on page 34.



U.S.O. Photo



Books on the Church and by noted churchmen have a prominent place in the more than 300 U.S.O. clubs operated by the Y.M.C.A. Thousands of men in the armed forces thus have an opportunity to learn more about their Church and religion generally. A Religious Book Shelf (above) is a recently installed feature. Among the titles are: *The Bible*, *Book of Common Prayer*, the Presiding Bishop's Book for Lent, *Which Way Ahead* by W. Russell Bowie, the Archbishop of Canterbury's recent book, *The Hope of the New World* and *The Story of the Bible* by Dr. Bowie.

The Battle of the Plain!



The servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they are stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

We smile at the crudeness of the Syrian conception of God but has it not a parallel in the tendency of even modern Christian people to discriminate between religious and secular spheres of activity? The hills may be taken to represent the religious side of our life. In this the authority and power of God are acknowledged but when we turn to so-called secular activities do we not often abandon them to the domination of the spirit of this world?

How are our character and moral worth determined? Is it in the moments we spend on the mount of vision or in our struggle on the plain below with the practical problems of life? Surely it must be in the latter. Precious as are the moments that we are privileged to spend in communion with God, apart from the bustle and turmoil of the busy world, they are not intended to exhaust our religious interest. They are indeed of value in themselves but they are also periods of preparation in which we renew our strength for the

battle to be waged on the plain. God does not offer the hill country as a place of refuge to which His servants can fly to escape the oppression of the world.

God is potent in the plain no less than on the hills. It is there that the real battle of character is fought. It will not do to seek holiness by fleeing from the world or by striving to counteract the world's contamination with periodic doses of religious antidotes. The character that has value is that which is wrought out by obedience to God's will in everyday affairs. God demands recognition in the real work of life. He asks us to believe that in practical affairs we can obtain better results under His leadership than by following blindly the world spirit.

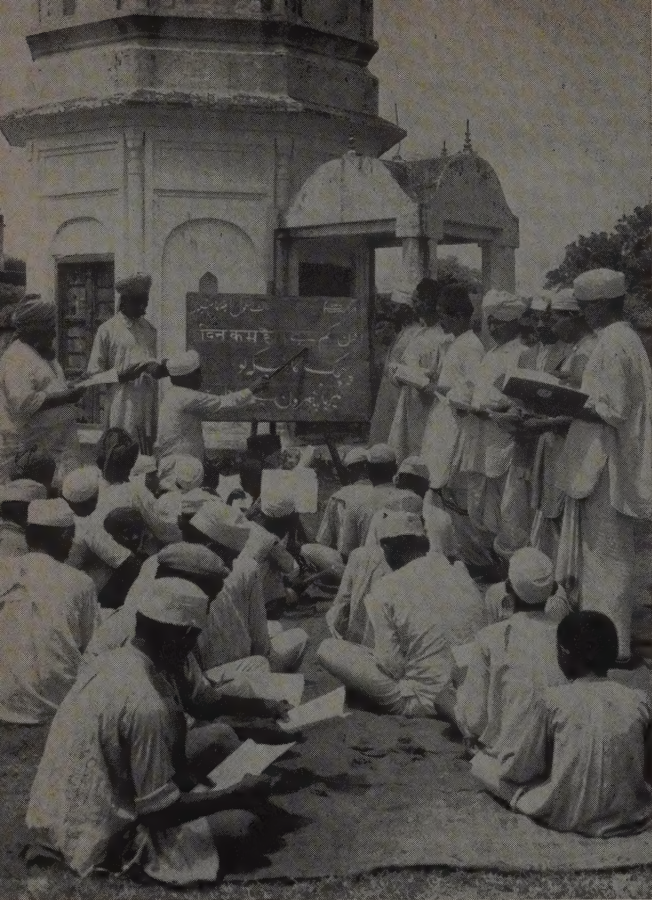
Our responsibility does not end with the conquest for God on the plain of our own life. It does not stop even with helping here and there a stricken soul and bringing them into the security of God's kingdom. We must not only win men out of the world into the Kingdom, but we must take the Kingdom into the world.

Just as the Kingdom of God embraces every part of the individual's life, so must its authority extend over the whole range of social conditions and secular activities. This is the

service which God is today asking of His Church. We have too often held ourselves back in the hills, complacent and satisfied that we are the elect people of God but heedless of the cries that reach us from the plain where men are suffering, souls are dying and the world spirit reigns supreme. Let us go down in God's name and contest the field. If we do not there is grave danger that the deadly spirit of the world will rise even to the hilltops and sweep through the refuge in which we have felt so secure.

Let us not, however, leave God behind in the hills. This is the danger that overtakes many who engage in this service. The world spirit meets those who go down to engage in this struggle on the plain just as he met their Master saying, "All these things will I give thee, if thou wilt fall down and worship me." The world needs material help. It needs physical cleansing and mental enlightenment but fundamentally it needs a clean heart and a new spirit. These can come only from above. While therefore we strive on the plains of life to do the work which is the proper function of the Body of Christ, let us be sure that in this effort we are joined to our Head, filled full with His spirit.

By H. ST. GEORGE TUCKER



British Information Services Photos

WORSHIP in the Dornakal Cathedral is to me more satisfying than anywhere else I know, in its simplicity, reverence and beauty, both of building and service," writes an American teacher in India. "The fellowship of Bishop Azariah's home is a privilege for which I can never be thankful enough. It is amazing to see how the Bishop carries on his heavy work, involving so much travel to all parts of India, under difficult traveling conditions, with the same vigor and enthusiasm as ever. How he does work, but how he loves it! There is never a sense of rush or impatience with it. Little processions of children, or a family celebrating some special occasion, come happily along to the Bishop's veranda to 'wish' him or to ask his blessing."

The presence of American troops, airmen and others, in India is sure to result in a quickened interest in that land, and a better knowledge of it, especially of Calcutta, Delhi, Bombay and other parts of north and central

India. Bishop Azariah's diocese of Dornakal is farther to the south but here too the effects of war are sharply felt and will bring a closer acquaintance between India's people and their American visitors.

Dornakal is the diocese to which more than a third of the 1943 American gift to British missions is designated. Bishop V. S. Azariah, the first native-born Indian bishop, was elected when Dornakal, an area of 21,000 square miles in southeastern India, was organized in 1912, taken from the diocese of Madras. So the Bishop is in his thirty-first year as head of one of India's most active dioceses.

His Christians, who number more than 220,000, have been trained to consider their Church life incomplete unless they are active in carrying the message of Christianity to others. As a result of this constant emphasis on lay evangelism, whole villages come into the Church at one time, requiring long and patient teaching before and after their baptism. They are almost



Illiteracy is fought by Church and government. One effective agency is the village schools for adults (left). Not casualties but victims of first aid training are shown above.

War Draws American

MODERN IDEAS AND METHODS

all simple untaught country people, living on the narrowest possible margin above hunger and the ills of poverty.

Even though there are more than 150 Indian clergy in the diocese, they are all too few to carry on the vast work of pastoral care and teaching as they would like to see it done. It is hard to imagine what would happen and how the Church would grow should this diocese, or any other one in India, have a really adequate staff of clergy with enough churches, well furnished. The utter simplicity of the little mud-walled village churches and the barrenness of their equipment seems a touching and often a tragic thing to the visitor from a big solidly built church with stained glass and fine embroideries. Some of the clergy have a plain wooden cross and candlesticks which they carry with them on their constant rounds from village to village in the district under their care, and these, with the barest other essentials, may constitute all the "furnishings" of the church.



The boys above are playing a game which also teaches grammar. Interior decorating and commercial art are two of many fields in which young women students like these (right) are working.



and India Closer

MEET ANCIENT CUSTOMS

Dornakal is aiding, as all the other dioceses are, in the effort to lift the heavy blanket of illiteracy that spreads over all India. More than a thousand village school teachers are on the Dornakal diocesan staff, courageous and often lonely men. In many a village the teacher is for a long time the only Christian in the whole community and rarely sees a fellow Christian from another place.

Christians of all sorts number about six million, however, and nearly a million are in the Church of India, Burma and Ceylon, which is the Indian Church of the Anglican Communion. In a smaller or less populous land, their strength would be more evident, but all India's statistics are so huge. Among its 350 million people, 200 languages are spoken, over an area of nearly two million square miles. The population has increased fifty million in a decade.

A recent writer speaks of "the vast, vibrating spiritual power of India," and it is true that the land for centuries has been teeming with religion. There

are more than 240 million Hindus with their countless gods, 78 million Moslems heeding their call to prayer from the tall minarets, and smaller numbers, but still counted by millions, of Buddhists, Animists and Sikhs, and more than a million Jains with their temples of marble carved like lace. India's landscape is a symbol of its religions; the extremely high mountains where the air is too rarefied for life, and the low plains where life seems unbearable at times, reflect the lofty speculation of India's religions at their highest and the evil practices which have developed from them.

A witness to the constant sense of the supernatural that pervades the country, so often crudely manifested, was the Hindu chauffeur who, before starting a trip, prostrated himself in prayer before his motor car. The quaint things and the terrible ones are an old story, but around and through them all lies the helplessness of a great land awaiting the living power of Christianity to make it strong.

The charm and the fervor of the Indian Christians is something to see. One day when a motor bus drew up at a crossroads a young man on the bus, a Christian, saw standing by the road one of his former teachers from the Oxford Mission to Calcutta. The young man, tumbling out of the bus, rushed to his old friend and fell on his knees before him, embracing his feet, to the delighted amusement of the Englishman's companion. The Church of India will bring great gifts to the Christian world community.

Even today, no one can measure the contributions of leadership and poise made by the Christians to this time of tension and anxiety. In recent months when feeling ran high in Delhi, when buildings were set on fire and an Englishman was not safe on the streets alone, students in government schools tended to get out of hand, striking, holding mass meetings and protesting generally. At St. Stephen's College, part of the Cambridge Mis-

(Continued on page 31)



Philadelphia Inquirer

A procession winds its way through Old Swedes' historic churchyard on occasion of recent visit of Bishop Oliver J. Hart.

PHILADELPHIANS are justly proud of their historic city for it was the cradle of the new republic. Here Washington, Jefferson, Madison, and many other famous patriots met to draw up the Declara-

tion of Independence and the American Constitution. And the buildings in which they met and talked and planned are now among the most historic in the United States.

Today civic-minded townsfolk and Churchmen have something else to be proud of, for the Federal Government has named Gloria Dei (Old Swedes'), Pennsylvania's oldest church, a national historic site. This venerable Episcopal church thus becomes the first building in Philadelphia to win this honor and the only non-Roman Catholic church in the country to be so designated.

Founded in 1677 by Swedish Lutherans, who were among Pennsylvania's earliest colonists, Gloria Dei, under the leadership of about a dozen pastors sent over from Sweden, served these people for more than a century. In 1786 the King of Sweden appointed the Rev. Dr. Nicholas Collin to direct the work of the Swedish churches on the Delaware, and it was during his forty-five-year ministry that the transition

from the Swedish Lutheran to the Episcopal Church began. Dr. Collin had eight Anglican curates, the last one of whom, the Rev. Dr. Jehu Curtis Clay, became the Episcopal rector.

Almost a century of English tradition has passed since the day in 1845 when the corporation of Gloria Dei applied for admission into the convention of the Protestant Episcopal Diocese of Pennsylvania; and in those years there have been six rectors.

Under the leadership of its present rector, the Rev. John Craig Roak, Old



(Left) Scene from the church's early history is reënacted by present-day parishioners. (Above) Religious services are held at Art Guild meetings. Kneeling at left is Mrs. Alyce Campisi, Guild's founder.



It Is National Shrine

OLDEST CHURCH IN PENNSYLVANIA

Swedes' today is pioneering in a new field. Through the Gloria Dei Guild of Arts, about fifty members of this old parish are trying to correlate artistic and religious forces. In the beginning they started out principally with the idea of beautifying this historic church and its grounds with their paintings,

Guild, to have this effort to combine art and religion emanate from Gloria Dei, for here at its oldest church Pennsylvania culture began. Here in 1703, America's first orchestral concert was conducted and in the same year the first Protestant ordination in the New World was held. Gustav Hesselius,



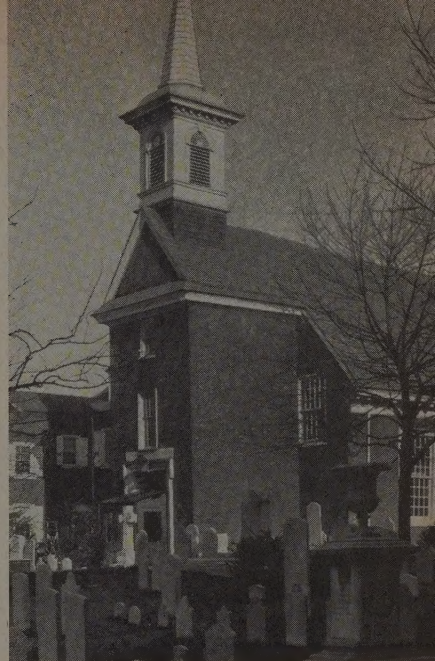
wood carvings and sculpture, but since the formation of the Guild about three years ago they have made more ambitious plans.

Now they create pieces for small struggling missions which otherwise could not afford dossal curtains, altar decorations and other objects to beautify their modest chapels. Members hope the idea expressed in the Guild will spread to other churches in and beyond this diocese, and that it will be broadened to include all the arts that bring beauty into the church painting, sculpture, stained glass, wood carving, embroidery, music and drama.

It is fitting says Mrs. Alyce Hopkins Campisi, founder and president of the

America's first portrait painter, is buried in the old churchyard as is Alexander Wilson, father of American ornithology.

Among other things the Guild has painted sixteen shields of the Trinity and the Apostles in oil on wood, to decorate the parish hall, as well as altar cloths and linens in the same style as the shields. A large painting, "The Visitation," a shield six by three feet symbolizing St. Martin of Tours, and a cross and candlestick set have been presented to the Christian settlement house, and sets of stage scenery have been painted for the Girls' Friendly Society shows. The half-dozen faculty members who teach music, painting,



Philadelphia Inquirer

A singing group (left) is given some pointers by Guild teacher Mrs. D. L. Campbell. (Above) Gloria Dei, now a national shrine, served Swedish colonists in its early days.

modelling, photography, costuming and sewing are making it a point to visit other churches and give lectures and exhibitions to spread the movement.

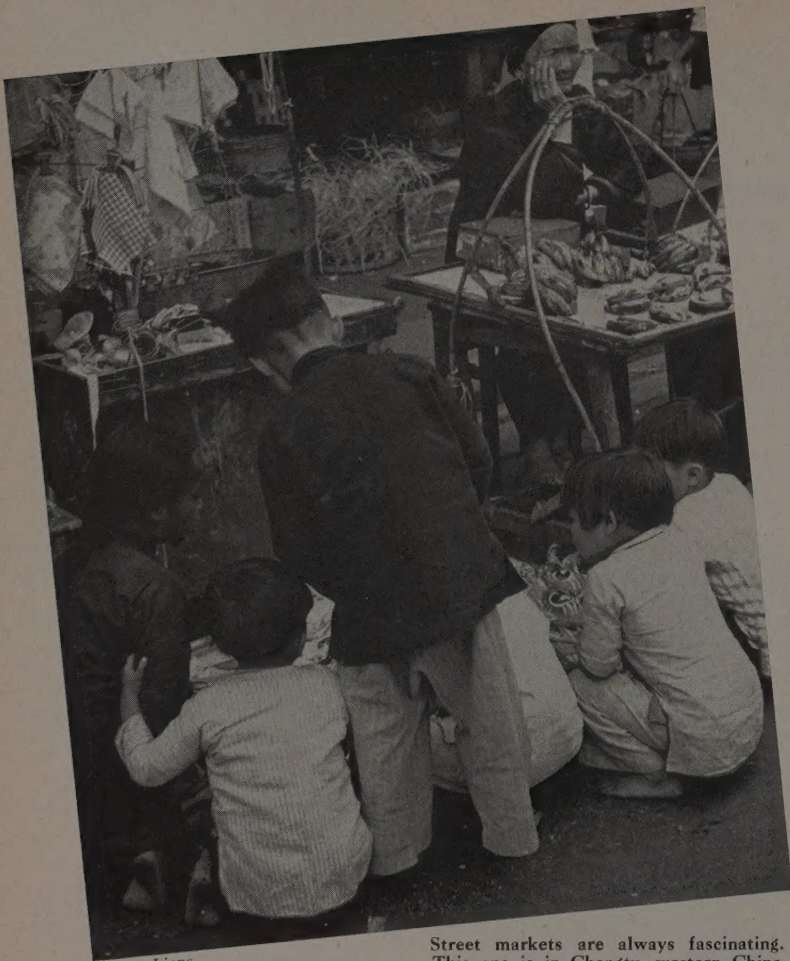
Gloria Dei Church itself is a work of art—an architectural gem now surrounded by slums and industrial plants along a busy waterfront. But inside the iron gates the noise and confusion of the modern world are forgotten in the quiet beauty of the churchyard of this shrine, whose services have never been interrupted during nearly two and a half centuries.

• • •

A choir of Maori men, natives of New Zealand now serving in North Africa, recently sang for the services in All Saints' Cathedral, Cairo.

• • •

Churchmen among those in training at a flying school in South Africa have assumed financial responsibility for an African candidate for Holy Orders at St. Augustine's College in Southern Rhodesia. This is a diocese aided by American gifts for British Missions.



Three Lions

Street markets are always fascinating. This one is in Chengtu, western China.

HARDSHIPS FILL FREE CHINA LIFE

day visit to the Yellow Mountains, which are not yellow at all but black. From Maolin it is a two-day walking trip, twenty miles each day, to the foot of the mountains; then a six-mile climb up thousands of steps. They stayed in the Buddhist inn on top of a 7,000-foot mountain where at dawn the black jagged peaks jut up out of a sea of white mist. Thick pine forests cover the sides of steep gorges where the clear and icy mountain streams go dashing down.

Later word from Maolin, written by Sister Louise, emphasizes again the high cost of food, especially rice. "Our Chinese friends have not enough to live on. Everyone looks thin and undernourished. The Bishop's wife goes out with the rest to cut firewood."

Funds are forwarded from the National Council to Bishop Chen, through the Council's treasurer in Kunming, Mr. Arthur J. Allen.

*I*N spite of wars and high prices and lack of home mail, I sometimes feel I have never been so happy anywhere as here," declares Miss Elda Smith in Maolin, free China. This is one of the least known sections of the country, not remote but off the usual track and apparently never penetrated by foreign correspondents.

It is in the mountains, south of Wuhu, and since 1938 it has become a thriving center of the Church's work. Bishop Robin Chen lives here when he is not making visitations elsewhere in his part of the Anking diocese. Margaret Monteiro and Emeline Bowne with Miss Smith and Sister Louise of the Community of the Transfiguration are the foreigners on the mission staff, and some of the Chinese clergy and teachers are stationed there.

The foreigners have been adapting

themselves to new and restricted means of living. Luxuries and many things commonly rated as necessary are not to be had. No cake and no tinned fruit for months past. With eggs \$6 a dozen, Miss Smith has been raising chickens. Her vegetable garden has supplied cucumbers, beets, corn, carrots, and tomatoes. The first onions they had had in eight months were brought from sixty miles away. The oil used locally in preparing food had risen in price to \$10 for a small bowl, so the Americans were using beef fat, much cheaper than lard.

"Pork is \$7 a pound and not very good at that. When a cow is too old to work, we can buy a little beef; occasionally water buffalo also, and both are tough but we are glad to get anything."

A rare experience was a brief holi-

Robin Chen, assistant bishop of Anking, bears his heavy problems cheerfully.



American Troops in Antigua Follow Columbus' Steps

AMERICAN troops are now following the steps of Columbus as they explore some of the dozen or more British West Indian islands which make up the British diocese of Antigua or the Leeward Islands, at the eastern end of the Caribbean Sea. At a recent saint's day service Bishop George Sumner Hand had for his acolytes two corporals from the U. S. marines, now regular attendants at the cathedral.

When the English Church's Society for the Propagation of the Gospel was organized in 1701, the West Indies were one of the first places to which the Society sent missionaries or made grants to help in the Church's work among English planters and their slaves. By the time the slaves were freed, in 1834, a great sweep of islands had been organized into a diocese called Barbados, and as this was too extensive, Antigua and its neighboring islands were organized as a separate diocese. Its first bishop, Daniel Davis,

was consecrated in Westminster Abbey in 1842 but travel being what it was, he did not reach his far-off jurisdiction until the spring of 1843. The diocese has been keeping its centenary, culminating on May 12.

Travel for Bishop Hand is not so different today from what it was a century ago for Bishop Davis, because except for an occasional motor launch all steam and motor shipping has vanished and seaplanes are not available for his mission journeys. Consequently he goes about in anything the wind will blow, and spends hours on becalmed waters when the wind does not blow at all. Once he had to wait so long for any kind of boat to reach one island that the confirmation candidates outgrew their nice new confirmation clothes.

Although most of them are so poor that a new dress or suit is an event, the Church people everywhere in this anniversary year have given the bishop a special offering.

Wherever the tropical sun shines in the West Indies, milk from smooth-shelled coconuts is the grade A beverage. Vendors find a ready sale for their inexpensive drink.



FORTH—May, 1943



Gendreau Photos

Little sailing boats now carry Bishop Hand to the many islands of his diocese.

Bishop Hand has been hoping for years that in 1943 an endowment of 10,000 pounds might be set up. One of the great disappointments caused by the war is that it has been impossible to do this as the major part of the fund would have come in gifts from England. Of the 1943 American aid to British missions, seven per cent goes to the British West Indian dioceses, and Antigua will have a share of this. The bishop has 44,000 Church people to be shepherded, and only 25 priests.

Of his recent voyages Bishop Hand writes: "No bishop could have wished for better shipmates—cheerful, courteous and considerate. Whether at sea or ashore, I found the people everywhere, like their priests, facing the situation with calmness and courage, bearing their privations and hardship and the shortage of food. Mothers whose sons are in the battle line, some of them missing and others prisoners, are bearing all this with a brave face and Christian fortitude."

Of the efforts of his clergy to minister to the American men now stationed among them, Bishop Hand writes to the National Council, "We do all we can to provide your men in the fighting forces with a home away from home."



Intern. News photo
Daily religious services are held at Colt
Patent Fire Arms Factory, Hartford, Conn.

TUCKED away in the northeast corner of the United States is the third smallest state in the Union—Connecticut. Although its area is only 5,000 square miles and its population approximately 1,800,000, this tiny state with its green fields and gently rolling hills is the most concentrated war industry area in the entire country.

Its cities and communities are filled to overflowing with war workers who have poured in from every section of the country. Statistics show that in some towns the increase in total number of employees has been as high as 863% while the number of women employed in industry has increased in some cases by as much as 1100%. The Episcopal Church in the diocese is keenly aware of the complex problems arising from the radical social changes the war is bringing to Connecticut, and is trying to meet the urgent demands and challenging opportunities such a situation creates.

Parishes in all the diocese's war centers are striving to minister to the newcomers in their midst. In Hartford various parishes are providing services for those who work at unusual hours. At Christ Church Cathedral the hour for Evensong has been changed from late afternoon on Sundays to the evenings, and for a trial period a service of Holy Communion was celebrated at midnight on Saturday. Elsewhere,

"Factory Chaplains" Serve

CLERGYMEN CONDUCT SIMPLE SERVICES I

with the permission of Bishop Budlong, evening communion services have been held.

At the instigation of the Rev. Charles R. Stinnette, Jr., curate of Trinity Church in Hartford, Roman Catholic Masses and interdenominational services are now being held on Sundays in the Colt Patent Firearms Company, for the workers who are making rifles for America's fighting men. Colt's "factory chaplains" are Hartford clergymen from the various denominations who conduct simple, brief services which usually consist of two hymns, a Psalm, prayers and a short talk of not more than two minutes.

Just across the Connecticut River from Hartford is East Hartford, home of the huge Pratt and Whitney United Aircrafts factory, which employs about 30,000 workers. East Hartford's population has increased more than forty per cent in the last two years and it is expected to continue to grow. Here, in Millbrook Park, one of the war worker housing projects, the Episcopal

Church has a new diocesan field worker—Mrs. Leonard Melville.

Millbrook Park is a flat treeless tract of land with about 300 small houses, most of them painted white, but with doors and trimmings of differing colors; there are at least twenty-five feet between each house, sometimes more, and the streets are laid out in large oval tracts with large back yards.

Many of the women living here say they will return to their home state as soon as the war is over. They have rented their own homes and have furnished the cottages with odds and ends from the attic or with cheap furniture bought in Hartford. As in all such communities, there are all sorts of people and they are from the Northeastern States with a large sprinkling from New York and a few from the mid-west.

"Calling on these women is a joy," says Mrs. Melville. "As soon as they hear that the caller is from the Church, the greeting is usually, 'Please come in, I'm just dying to talk to someone.' The greatest need of the women is com-

The young people's group of Hartford's Christ Cathedral is keeping busy these days making plans for entertainments and parties for the servicemen who are stationed in army or navy camps near the Hartford area or are home on short furloughs.



Colt's Rifle Makers

LARGE HARTFORD, CONNECTICUT, PLANT

panionship. They are nearly all terribly lonely. They may go on friendly terms with their next-door neighbor, but hesitate to form friendships with people.

"Many of them will have an opportunity to meet other women when they bring their children to the Church school which started on the first Sunday in April. Many of the mothers of prospective pupils immediately inquired if they could come with the younger children as soon as they heard that the school was being started. It is difficult for them to get into East Hartford for church services on account of poor bus service and the younger children who cannot be left alone.

"After covering a comparatively small section, we have eighteen prospective pupils for the Church school with three teachers who are Churchwomen and have had some experience in teaching. They volunteered to help and seemed glad of an opportunity to do something outside of their homes. We have been fortunate to get the use

of three rooms in the Administrative Building and much friendly coöperation from that quarter. There are a surprising number of children to be baptized. Many have been born recently and in several cases the children were not baptized before they were brought here on account of mixed marriages and the fear of family disapproval. In some cases neither the mother nor the child has been baptized. Many frankly admit that they belonged to a Church back home, but never attended services; however, they are glad that their children will have an opportunity to attend Church school."

About fifty miles south of Hartford is Bridgeport, a city whose population within the last several months has grown from 150,000 to more than 200,000. During World War I Bridgeport was called the "Essen of America" because of the amount of vital war material produced by its factories. In this war the machinery in the city's scores of smoking plants runs day and night and is turning out a vastly greater

Girls at Christ Church Cathedral, Hartford, often join servicemen in games in parish house where parties and dances are held.



Mrs. L. Melville with some pupils of newly organized Church school which meets under St. John's Church auspices, East Hartford.



Press Assoc.

War worker hangs up family wash in his trailer camp home just outside Hartford.

amount of weapons and ammunition than in the previous war. The changes wrought by the construction of new war plants and the influx of thousands of workers is swamping the city's housing and recreational facilities. Such problems are challenging the Church, which is meeting them to the best of its ability.

One of the most significant pieces of work being done in the Bridgeport area is that being carried on in Melville Village by the Rev. Delmar S. Markle, rector of St. George's Episcopal Church, Bridgeport. Melville Village, one of several large housing projects in the Bridgeport industrial area, has about 200 families in each one of which at least one member is employed in war work. This village is located nearly four miles from the center of the city, and is connected by a bus service which is some distance from the village.

St. George's Church, although two miles away, is the nearest parish to the village, and its parishioners and Mr. Markle undertook some months ago to reach all of the families not actively affiliated with any church. Three members of the Woman's Auxiliary made a careful religious census of the whole district and then Mr. Markle called on every family exhibiting any interest in church affairs. The whole

(Continued on page 32)



Picture Assoc.

THERE ARE NO ATHEISTS IN FOXHOLES

Major Gen. Alexander A. Vandergrift

Major General Vandergrift of the U. S. Marine Corps, was in command of United States Forces in the Solomon Islands area during the first great offensive of the present war. At the request of the United Church Canvass, representing seventeen creeds and communions, he spoke over the nationwide network of National Broadcasting Company recently. Part of his talk is reproduced here.

YOU have heard the saying, "There were no atheists in the foxholes." I did not originate the phrase as some people believe. But in four and a half months on Guadalcanal, I saw how true it was. Things were pretty grim out there. There wasn't any question about that. Our men had very great tasks to do. They did them with high courage. They found the power to go beyond the ordinary limits of human courage and endurance. They knew it came from some force beyond themselves. What happened out there brought out the finest traits of American character.

We made a successful landing on Lunga Point on August 7th. That was just seven months after December 7th. A great many prayers were said before that attack. But from then on until late in August, there were no church services. You can see the reason. Not even a small group could gather together. They were sure to be the target for a bomb. The prayers that were said, were said by men alone, or with their chaplains. About three weeks later, we were able to resume services. There was prayer every morning, and before battle. There were Sunday services, both Catholic and Protestant.

What was true in Guadalcanal, was repeated in Tulagi, and throughout the South Pacific. It takes place, I am sure, on every American fighting front today. That is usually the case. It has been so, throughout my experience in Cuba, in Panama, in Mexico, in China and elsewhere.

In the Solomons, it was unusually inspiring and impressive. You would see a little service going on almost anywhere. Sometimes in the shade of the tall coconut palms. Sometimes there would be a bomber nearby. The congregation would be its crew, some of them stripped to the waist, with their pith helmets on the ground, kneeling in prayer. Some pews were made from planks set on crates. Inside the crates were the tail fins for heavy calibre bombs. Sometimes fronds had been cut from the tall palms, then arranged to make a natural pulpit or altar. In one place, there was a crude lean-to, made of sheets of corrugated iron. But there was an altar there, and a name. The Chapel of Our Lady of Victory. Religion out there was very simple, but it was very real.

I feel I must mention our little cemetery, "Flanders Field." It was half a mile east of Henderson Air Field. It was dedicated with a simple ceremony, but inspiring, on behalf of all faiths and all creeds. Here Catholic, Protestant, and Jewish services were held.

To those of you whose loved ones are there, all of us who fought on Guadalcanal send a greeting of heartfelt sympathy. We feel that we can share some part of your grief. Your sons and husbands were our friends and comrades. They were bound to us by ties you can deeply understand. I can assure you that those you loved died gloriously for their country, and for the freedom of a civilized world.

I want to say a word about our chaplains. Besides the rites, the sacraments, and the services, they were asked, by the men, to help them solve their inner problems and doubts. The chaplains were splendid men, and were held

(Continued on page 33)

FORTH—May, 1943



A chaplain conducts a story telling hour and says prayers on Tuesday afternoons for little "polio" patients who are getting the Sister Kenny treatment at Sheltering Arms.



Lunch time comes for a youthful patient just arrived at Sheltering Arms Hospital.

"Polio" Victims In Sheltering Arms

ST. BARNABAS', MINNEAPOLIS, OPENS HOME FOR SUFFERERS

*B*RIGHT-EYED children and smiling youths filled with hope despite their crippled limbs are invading Minneapolis, Minnesota, today. For St. Barnabas' Hospital in that city has done it again. Long known as a pioneer (seventy-two years ago it was the first hospital in Minneapolis) it has now pioneered by opening the first hospital in the United States to be devoted exclusively to the care of victims of infantile paralysis under the Sister Kenny treatment. The new institution is known as the Sheltering Arms Hospital and it is here that these young Americans hope to regain their health so that they may become useful citizens in the years to come.

Originally opened in 1882 as a home for orphaned and dependent children, Sheltering Arms in late years had found its social usefulness lessened because of present-day practice of placing orphans in private homes rather than in institutional homes. And so when it was found that St. Barnabas' Hospital needed more space for the large number of private "polio" patients it was treating (with a staff trained by Sister Kenny), it was de-

cided to offer the Sheltering Arms Home, a large building with twenty-nine acres of woodland, to the Board of St. Barnabas' for use as a "polio" hospital. The Home was completely remodeled, refurnished and redecorated by the Sheltering Arms Board and proper hospital equipment was installed by St. Barnabas'.

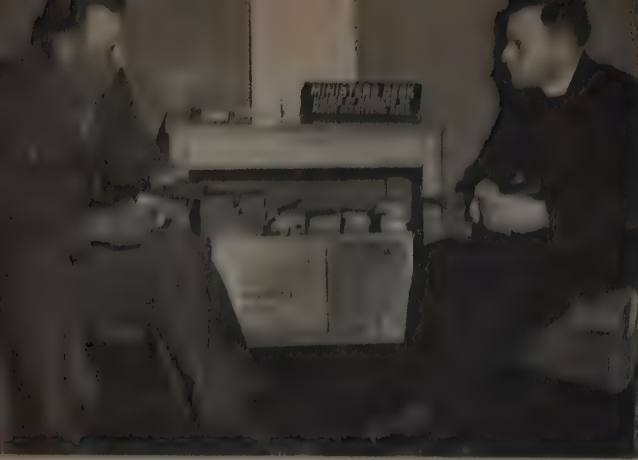
The Sheltering Arms will be a haven for scores of children suffering from "polio."



Sheltering Arms is operated and staffed by St. Barnabas' Hospital, which is headed by Miss Nellie Gorgas, formerly of the University of Chicago Clinic Hospitals. Heading the medical staff are Dr. Wallace A. Cole, professor and head of the department of Orthopedic Surgery at the University of Minnesota; and Dr. Miland E. Knapp, head of the department of Physiotherapy at that University.

The new hospital will in no way interfere with any of Minneapolis' proposed future efforts in caring for indigent "polio" victims, and will bear the same relationship to such a clinic as the private hospitals of the city now bear to the General Hospital. The National Polio Foundation, the Minneapolis representative of which is Mr. James F. Bell, chairman of the Board of General Mills, Inc., has voiced its enthusiastic approval of the Hospital.

Among the hundreds of gifts which have come recently to Bishop Tucker for the Presiding Bishop's Fund for World Relief was one for \$17.80 from a young sergeant with the American forces in the Far East. He asked that his contribution be used for Chinese war relief.



The Rev. Alfred Matthews, rector of St. John's Episcopal Church in Macon, Ga., gives counsel to soldier in that city's Cotton and Cherry U.S.O. Club. Clergy take turns at "Minister's Desk."



Sailors enjoy a snack before joining in a Forum Hour at the Navy Y.M.C.A. in Norfolk, Va. Games and "sings" are frequently organized here to help entertain these seamen when off duty.

RECENTLY a lonely young soldier from Wyoming, now stationed at an Army post in Georgia, wandered into the Cotton and Cherry U.S.O. Club in Macon. He had just had some disturbing news from home and was anxious to talk with someone who might be able to lend a helping hand. As he looked around at the various servicemen busy writing letters and playing ping pong his eye was attracted to a small table with a sign reading "Minister's Desk." Beside it was sitting a youthful looking clergy man. The soldier's face lighted up. Here was just the person to help him with his problem. And so he told his troubles to the Rev. Alfred Matthews, rector of St. John's Episcopal Church in Macon, who soon was able to send the lad away relieved and happy.

This "Minister's Desk" is a feature in many Y.M.C.A. operated U.S.O. Clubs. Local clergymen of the various communions take turns here on different days and make themselves known to the servicemen. And they could find no better place in which to fraternize with these men in uniform for there are always swarms of them streaming into the more than 300 Y.M.C.A.-operated U.S.O. clubs in all parts of the country.

The United Service Organization was established more than two years ago to serve the religious, welfare and educational needs of the men and women uprooted by the country's mobilization for war. It is composed of six representative, voluntary agencies: The Y.M.C.A., the Jewish Wel-

Y.M.C.A. and Churches

TAKING ACTIVE PART IN ACTIVITIES AND

fare Board, the National Catholic Community Service, the National Travelers' Aid Association, the Salvation Army and the Y.M.C.A. About a year after its creation, however, non-Roman Catholic Church leaders began to wonder just what the place of the Church was in the U.S.O.

In order to make the relationship between the U.S.O., Y.M.C.A. and the churches effective the Army and Navy department of the Y.M.C.A. employed the Rev. Marlon J. Creger, a Methodist clergyman, to represent the two way interests of the "Y" and the non-Roman churches. This showed a special effort on the part of the Y.M.C.A. to represent the churches' interests in the U.S.O.

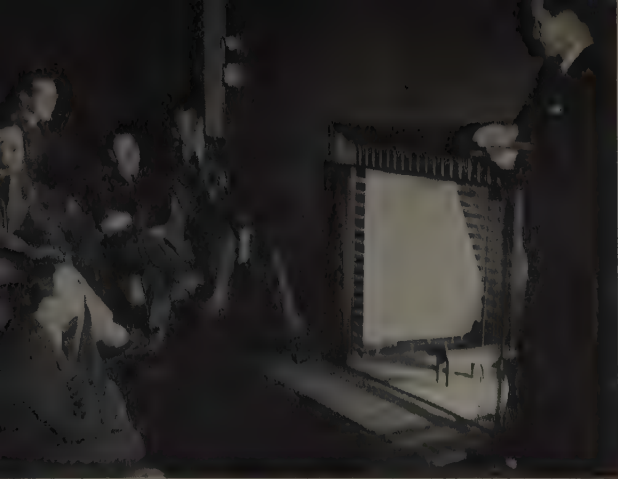
Today the influence and ministry of the churches are carried to the men and women in the armed forces through three main channels: by the official Army and Navy chaplains, in special services and programs of the churches in communities near the military centers; and through cooperation with the U.S.O. and the Y.M.C.A. The Army and Navy Commission of the Episcopal Church, headed by Bishop Henry K. Sherrill, is doing a splendid work in the first two channels by providing

funds for chaplains and in augmenting the needs of local churches.

"So far as the Protestant churches are concerned," says Mr. Creger, "the Y.M.C.A. is a natural ally in meeting their peculiar responsibility in these overburdened communities. In addition to being a partner of the churches in the meeting of the recreational and social needs of the men, it can be an

Among those bringing hospitality to servicemen who visit the U.S.O. Club in Lebanon, Pa., are the Rev. Rodney Bruce, rector of St. Luke's Church, and Mrs. Bruce.





Many soldiers enjoy serious discussion groups and Bible study. Here in the U.S.O. Club operated by Y.M.C.A. in Lebanon, Pa., servicemen exchange their viewpoints during a fellowship hour.



Church leaders on U.S.O. Committee of Lebanon Ministerial Union meet at city Y.M.C.A. to discuss Church relationship to the U.S.O. and to draw up plans for future group cooperation.

Cooperate with U.S.O.

PROGRAMS OF MORE THAN 300 CLUBS

effective partner in meeting their religious needs. Moreover, there are many thousands of men and boys passing through the clubs operated by the Y.M.C.A. every week, who, for one reason or another, never come within the range of the direct influence and services of the local churches. Yet, among these men are many who are definitely church minded and many

The Rev. Marion Creeger, associate program director, Army-Navy Department of Y.M.C.A., issues certificates to first graduates U.S.O.-Y.M.C.A. training institute.



more who are responsive to religious ministry. These men, too, are definitely the responsibility and the opportunity of the churches; and, if the churches are to serve them at all, they must serve them where they are through the agency that is available.

"Because the Y.M.C.A. has a genuine concern for the religious welfare of the men who come into its clubs, and because it honestly desires to be a faithful servant of the church, it is seeking to develop as many meaningful religious emphases as possible in its club programs."

Chief among these are cooperative working relationships with the clergy and the churches in the local community. The clergy are invited to serve on committees and to visit freely among the men at the U.S.O. centers; the Minister's Desk helps in this process. Information about local church services is always available at the U.S.O.

Other methods include distributing large quantities of carefully planned devotional literature. "Religious Book Shelves" are now being placed in the more than 300 clubs operated by the "Y." Albums of recorded music by world-famous artists, choral societies and orchestras are also being made

available as are religious films. Groups of servicemen are organized to go to Sunday morning breakfast and then, if they wish, are taken to some local church. Groups of churchwomen also are organized to act as hostesses to keep the candy jar filled and to help entertain the men in uniform in various other ways.

Thus is the U.S.O. becoming a valuable partner and ally in its religious ministry to servicemen.

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W. A. Rowe Gift \$500

The Bishop Rowe Memorial has received \$500 through the Woman's Auxiliary national executive board, to be used in furnishing the kitchen in the bishop's living quarters which will be part of the new Alaska diocesan house. The gift came from a former member of the board, who asked the board to decide how the gift should be used. The board thought that a gift from a woman might well be designated for the use and comfort of other women, and that the wives of future bishops of Alaska will always be grateful to the anonymous donor.

• • •

"We Would Remember," a collection of wartime prayers for families and intercessory prayer groups, is now being published by the Forward Movement. Its thirty-two pages contain Daily Home Prayers; Litany for Prayer Groups; Prayers and Thanksgivings; and "A Minute of Prayer," which is for the use of soldiers, sailors, airmen and merchant seamen.



Ice cream slacks, khaki and Navy blues mingle (left) as Churchmen attend Morning Prayer at St. Thomas' Chapel, Texas A. and M. College. (Above) Cadets receive Communion from Chaplain J. H. R. Farrell. R.O.T.C. Cadets (below) hold review at Texas A. and M.

TEXAS Agricultural and Mechanical College in College Station, Texas, has gone to war. Today its campus is swarming with eager young men in uniform who are training for the various branches of the armed services. The large student body of this college which in peace times numbers about 7,000, is now called the Corps, and in the months since the U.S. Government took over, the number of students and uniformed men has taxed the college to its utmost capacity.

St. Thomas' Chapel at Texas A. and M. has a unique history because it is probably the only chapel, outside of U.S. Army and Navy camps and stations, that is ministering entirely to soldiers, marines, sailors and teaching personnel. It has a vestry composed of students from each company or regiment of the Corps, and a Lay-reader's Guild consisting of eight students who read the Psalms and Lessons of Morning Prayer and conduct the services when the Chaplain is absent.

A Coffee Club, which follows the 9:30 Communion Service and is famous for its "bull sessions" on religion, has a large following among the students. As a rule they attend the Holy Communion Service at nine-thirty, remain for the Coffee Club and then participate in the eleven o'clock service.

The Chaplain, the Rev. J. Hugh R. Farrell, devotes most of his waking hours to campus work and tries to contact each and every Churchman during his stay at A. and M. In normal times the number of Episcopalians in



Universal Pictures Photo

Texas College Campus

ST. THOMAS' CHAPEL SERVES A. AND M.

the student body is 500 or 600 and during the past months the number has remained practically the same. St. Thomas' is one of the prides of the national chairman of the Youth Commission, Bishop Clinton S. Quin, in whose diocese it is located, and he is happy that Texas is serving students and soldiers, sailors and marines who come from nearly every diocese in the United States.

In recent weeks Hollywood invaded this Texas campus to make Universal Picture's "We've Never Been Licked" under the direction of Walter Wanger. About 760 senior R.O.T.C. cadets enrolled at A. and M. took time off between classes to play prominent roles in the picture. When the Universal company worked here, the senior class appeared in front of the cameras almost every day.



Chaplain Farrell is always home (above) to the boys preparing to fight on world's battlefields. (Right) Part of the Coffee Club of St. Thomas' Chapel. In Texas A. and M.'s large mess hall, 2,600 future officers of the U. S. armed forces eat at one sitting.



versal Pictures Photo

s Now Parade Ground

UDENTS TRAINING FOR ARMY & NAVY

The film includes several scenes showing the 7,700 future infantry, artillery, cavalry and signal corps officers on parade at this largest military training center in the United States. And among the leading actors are Noah Berry, Jr., Anne Gwynne, Harry Davenport, Martha O'Driscoll and Richard Quine.

One of the most spectacular scenes is the graduation rites when the 7,700

cadets parade in final review as a tribute to the graduating class who will receive their gold bars as second lieutenants in the various branches of the armed services.

• • •

A new church, partly for the use of American soldiers on St. Lucia, British West Indies, is being built by the Diocese of the Windward Islands.

Six Pillars Of Peace

American participation in an international alliance of nations to preserve the peace after the war is urged in a six-point program announced by the Federal Council of the Churches of Christ in America. The program is the result of a two-year study by the Commission to Study the Bases of a Just and Durable Peace and headed by John Foster Dulles, trustee of the Rockefeller Foundation and writer on international law.

The six "pillars" of peace follow:

The peace must provide the political framework for a continuing collaboration of the United Nations, and in due course, of neutral and enemy nations.

The peace must make provision for bringing within the scope of international agreement those economic and financial acts of national governments which have widespread international repercussions.

The peace must make provision for an organization to adapt the treaty structure of the world to changing underlying conditions.

The peace must proclaim the goal of autonomy for subject peoples and it must establish international organization to assure and to supervise the realization of that end.

The peace must establish procedures for controlling military establishments everywhere.

The peace must establish in principle and seek to achieve in practice, the right of individuals everywhere to religious and intellectual liberty.



Comfort and encouragement are brought to a prisoner (above) by former city mission Chaplain T. W. B. Mugnan, now in the Army. (Below) Divinity students in pastoral training class conducted by New York's Protestant Episcopal City Mission Society discuss procedure with one of the doctors at Bellevue Hospital.



Chaplain Archie Drake (above) baptizes a child in the chapel of St. Barnabas' House, one of the City Mission institutions. A young seminarian taking the pastoral training course, learns to turn hospital ward patient in bed, as part of his classwork.



Future Clerics Become "Interns"

GET HOSPITAL, PRISON EXPERIENCE IN CLINICAL COURSE

YOU can count them by the thousands today in our crowded asylums, prisons, hospitals and homes for the aged and destitute—those pitifully lonely and mal-adjusted persons who are hungry for friendliness, an understanding word and a sign that someone takes a personal interest in them. Young people in our reformatories, too, many of them adolescents and first offenders who are bitter over their lot, are in dire need of sympathetic guidance if they are to get their lives straightened out. It is all these unfortunates that the Chaplains of New York's 112-year-old Protestant Episcopal City Mission are serving during these war days.

Some twenty-three of these chaplains are now on call at all hours of the day and night in thirty-two public institutions. Theirs is a many-sided service which includes everything from advice in family problems and practical financial counsel, to religious ministrations and services. All are trained in special chaplaincy courses and are taught to understand how illness, emotional and financial insecurity and fear affect human lives. It is their job to try to teach these people how to meet and solve life's problems.

These chaplains on the home front, like those on the battlefield, are carrying heavy responsibilities today. The armed services have called thousands of doctors and nurses to the colors, and the decreased number of medics in the country's hospitals and other public institutions, together with the war tensions, has made patients and inmates tense and fearful. So well are chaplains meeting this problem that many hospital superintendents declare they are indispensable members of their staffs in these trying days. Chaplains are often the only ones who have any time now to devote to the patients beyond the most necessary services.



City Mission chaplains bring cheering and comforting words to little crippled children as well as to ill and lonely adults.

Writes one hospital doctor: "As a physician I know very well that there is a time when the problem of ministration to the patient is spiritual. This cannot be turned on just as you turn on the lights in your room, or as you would open a door. The patients we deal with need help in many ways, at many times during the day and night. Their spiritual needs frequently far surpass their medical needs."

It was in 1864 that the City Mission Society undertook chaplaincy service as the representative of all the Protestant churches in New York City. Since those far-off days the work has expanded and progressed until now it is regarded as being among the best done in the field of public institutions. Supervising the Society's chaplaincy program is the Rev. J. Arnold Purdie, who has devoted his entire ministry to this work.

During 1942 the society's chaplains ministered to 9,600 people daily under their care. This ministry included the conducting of services, preaching, religious education, the administering of

the Sacraments and pastoral counseling. They also had personal conferences with nearly 34,000 persons and in addition gave comfort and guidance to thousands of others through the 3,907 services and celebrations of the Holy Communion held throughout the year.

The chaplains' work is a specialized religious ministry demanding as much knowledge and as many skills as does the work of the physician or surgeon. Says the Rev. William E. Sprenger, chairman of the Committee on Chaplaincies of the Federation of Churches of New York City, "Not only must the chaplain have a deep and abiding religious faith and knowledge of the fundamental tenets of the Christian religion, but he must also have a very deep understanding of and love for people. He must be able to sense the meaning of illness to the patients of our hospitals, the motives which bring inmates to our prisons, the feelings which lead to the sense of futility experienced by so many people in our Homes for the Aged and Dependent."

In the old days the average clergyman gathered his psychology as he went along. But modern-minded Churchmen believe young theological students should learn life at first hand and should spend some time in asylums, reformatories, hospitals and prisons. Earliest advocate of this plan was the City Mission Society which began as early as 1923 having students assist their chaplains in the city hospitals.

From this grew the Society's present thirteen-week course of clinical training, held during the summer months at the New York State Training School for Boys in Warwick, N. Y., for recommended students of the Church's various seminaries. The results of this training will be widespread, for these

(Continued on page 30)

St. Paul's Solves Mothers' Worries



Gardening is a favorite pastime at St. Paul's Girls' School as Spring comes on.



There is no chapel at St. Paul's Girls' School and so family prayer is held every morning and evening in school's living room. Girls take turns conducting prayers.



The library is a popular spot when students wish a quiet place to study. Many girls finish four-year high school course.



Athletics play an important part in St. Paul's curriculum and help teach students fair play and adjustment to group living.

WHO will look after the children this summer when school is out? All over the country today American mothers are worrying about this question. Many of them have had their daily home routine turned topsy-turvy for they are spending their days toiling in war plants. During the winter months their children were safe in school, but once classes are over many of these youngsters will have no one to look after them and no place to play except on city streets.

But down in Baltimore, Maryland, St. Paul's Girls' School has solved this wartime problem for some mothers. For the second consecutive year this old Episcopal school for girls will open a Day Camp this summer for the small

daughters of women in industry. Beginning in June and continuing for ten weeks, St. Paul's Day Camp will care for about forty girls between the ages of seven and fourteen from nine o'clock in the morning until four-thirty in the afternoon, Monday through Friday. Here the girls will enjoy swimming, craftwork, sewing, nature study, sports and games of every kind under trained supervisors—and all for the small charge of seven dollars for a two-week period or thirty dollars for the full ten-week period.

The regular staff will be supplemented by college girls who will lead groups in singing, dramatics, dancing, music appreciation and swimming. Last year, according to one of the campers, "swimming was the most fun and the

good dinners were the next best thing."

Ever since 1799, the year George Washington died, St. Paul's Girls' School, originally an orphanage, has been rendering distinguished service to the Church and city of Baltimore. In the many years that have elapsed since its founding, nearly a dozen other Homes and orphanages have disappeared, but St. Paul's is still in existence. Free from sectarian barriers, its doors are open to all whether Episcopalian or not, but once admitted a girl is required to attend Church school and Sunday services.

St. Paul's is especially proud of the help it gives young adolescent girls of superior intelligence who need a good home. Some of the girls come from broken homes or from a home where

the only parent has just died. Shocked, confused and emotionally upset, these youngsters find at St. Paul's understanding and sympathy, and through its academic curriculum, teaching of homemaker's crafts and religious training, they are equipped to face life's problems.

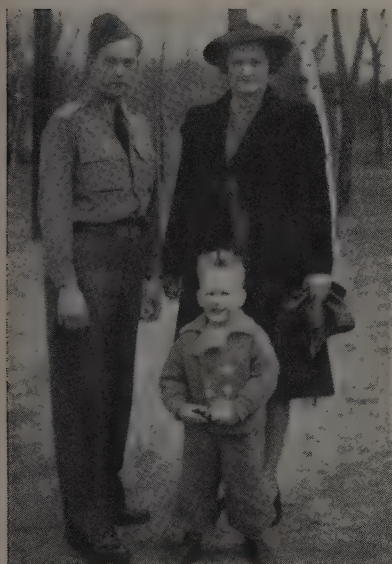
By limiting the number of girls admitted to about twenty-five, the well-trained staff has been able to give the highest type of service in developing its young charges physically, mentally

and spiritually.

Today St. Paul's girls are doing their bit for Uncle Sam by buying war stamps, collecting scrap and knitting for the Red Cross. They have become members of the Junior Red Cross and each one has contributed to the War and Community Fund. Some of them were chosen as firewatchers and air raid messengers in their respective schools during the past year. Many of them have had a first aid course for Juniors, and several girls are planning to have

victory gardens this summer. Since January one of the sixteen-year-old students has been leaving at dawn on Saturday mornings to spend the day doing volunteer work at a hospital.

With the Church and Sunday school providing instruction and spiritual leadership, and the public schools giving the secular education, St. Paul's is trying to coöperate with each and in turn is giving practical home training today to the young girls whose relatives entrust them to its care.



Capt. William G. Peters, son-in-law of Bishop Gray, with wife and son, Joseph.

It took coffee rationing to make some people realize, finally, that we are at war. But others, long before they had to give up the second cup, were well aware of the national emergency and all its realities. Many were active even before Pearl Harbor, doing their part in the national defense effort.

Few families, as a whole, have been more intimately connected with the war than that of Bishop Campbell Gray of Northern Indiana, and Mrs. Gray.

Their eldest son is a lieutenant (j.g.) in the Navy, the youngest a captain in the Marines. Another son, the Rev. Francis Campbell Gray, a reserve chaplain in the Army, is believed to be in the war zone of the Philippines and has not been heard from directly since November, 1941.

THE GRAY FAMILY GOES TO WAR

This is to say nothing of a son-in-law who is a captain in the field artillery of the Army, stationed in Australia. Even a daughter of the family is a registered Red Cross nurse.

Lieut. (j.g.) William Crane Gray, the eldest son, recently completed his training in the Naval Reserve at the University of Arizona, Tucson.

Capt. Joseph A. Gray, of the United States Marines, has the "most military" background of the family. He received his appointment to the Marines as second lieutenant when he was graduated from college in the spring of 1939. But before that time he had had ten years of training. Two years were spent in the Lower School and four years in the Army R.O.T.C. at Howe Military School, Howe, Ind. Then came four years of Navy R.O.T.C. at Northwestern University, Evanston, Ill.

Joe received his Marine commission almost four years ago and consequently

saw overseas service before Pearl Harbor. In the spring and summer of 1942 he was in the South Seas, but in the fall came back to this country for flight training. He is now at Pensacola, Fla.

As if to round out the family representation in the services, Capt. William G. Peters, son-in-law of Bishop and Mrs. Gray, is in the Army. He was a reserve officer some time before the war and was called to active service early in 1941. He was sent to Australia in the spring of 1942 to serve in the field artillery. Mrs. Peters, with their small son, Joseph, is at the Bishop's House in Mishawaka, Ind., for the duration. A graduate nurse and registered Red Cross nurse, she is serving as chairman of the Nurses' Aid group in Mishawaka.

The participation of the Gray family in the war effort is typical of the contribution made by many Church families.

The Rev. Francis C. Gray (left below) and the Hon. Francis B. Sayre former High Commissioner of the Philippines. (Right) Capt. J. A. Gray when in R.O.T.C. at Northwestern.

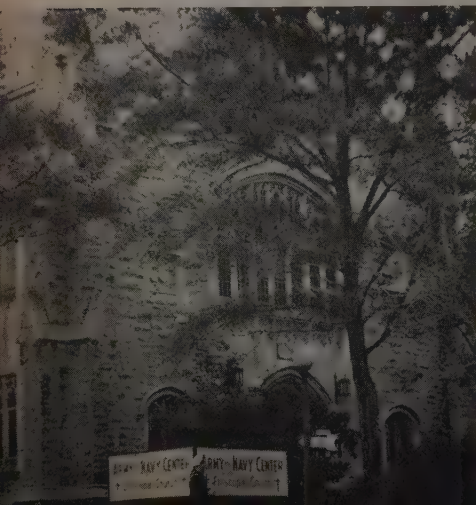




Bishop Frank Alexander Juhan with his two sons, the Rev. Alexander DuBose Juhan, and Lieut. Charles Juhan, now in the Army.



(Above) St. James' Mission, Port St. Joe, Fla., and (below) St. John's, Jacksonville, the second largest parish in the diocese.



Our Military Takes Over

FLORIDA DIOCESE NOW DOTTED WITH

THEY have pulled down many of the signs that used to welcome tourists to America's tropic paradise—Florida. Some parts of the State are posted with notices that the section is now a Restricted Military Zone. Motor convoys rumble along palm-bordered boulevards, Army planes roar overhead on their way to guarded airfields, while thousands of soldiers pour into the small towns near the new military training camps which seem to have sprung up overnight in the Everglade State.

Instead of the sun-burned pleasure-bent tourists of former years, Florida Churchmen today are welcoming bronzed men in khaki and blue to their parishes. And clergy and laymen throughout the diocese are quickening to double time to serve these men.

Organized as a diocese just a little more than a century ago, in 1838, the history of the Diocese of Florida is one filled with courage and sacrifice. As early as 1827 the Rev. Ralph Williston was sent to found a church in Tallahassee. But it was not enough to do the work given him and on the way to Tallahassee, he established Christ Church, in Pensacola. Then having founded St. John's in Tallahassee and a mission in Wacissa, he struck out through the wilderness under the guidance of faithful Indians, for St. Augustine.

When the diocese was founded in 1838 it consisted of a thin line of villages stretching out 400 miles along "The Spanish Trail" in the north, and a few scattered settlements along the endless miles of coast to the south. All else was wilderness, trackless miles of pine forest and swamp.

For thirteen years Florida struggled on without a bishop until 1851 when Francis H. Rutledge was consecrated first bishop of the diocese. For years a pioneer in a new field, he labored be-

yond his strength only to see much of his work undone, before his death in 1866, with the coming of the War Between the States. John Freeman Young, the second bishop (1867-1885) found fear and privation everywhere, but in his eighteen years he built several churches and organized about forty parishes. Everywhere new settlers went, there went Bishop Young, building graceful little pine churches, establishing village schools, and bringing beauty of liturgy and music and sacramental worship into the pioneers' barren lives.

It was under Florida's third bishop, Edwin Gardner Weed, who guided the diocese's affairs for nearly forty years, from 1886 to 1924, that the southern half of the State was formed into a new diocese—Southern Florida, in 1892. Today the Diocese of Florida, which comprises an area of 23,895 square miles, has sixty-three parishes and missions, thirty-four clergy and a population of more than 734,000 persons. Present bishop is the Rt. Rev. Frank Alexander Juhan, a native of Georgia, who was consecrated in 1924.

Student centers are flourishing at two of the diocese's educational institutions—University of Florida and Florida State College for Women. The uncertainties of wartime have left their mark in all colleges, and the University is no exception; but, despite the tenseness in the air, student religious work at Weed Hall, the Episcopal Center on this campus, continues at a heightened pace.

Of the sixty-three Episcopal congregations in this diocese, fourteen are parishes, thirty-eight are organized missions (thirty, white; eight, colored), and eleven are unorganized missions. Carrying on the work in these congregations are, in addition to the Bishop, thirty-four clergymen, five of whom are now chaplains in the armed forces.

Tourists' Land

ARMY, NAVY POSTS

St. John's in Jacksonville (the Rev. Newton Middleton, rector); St. John's, Tallahassee (the Rev. W. J. Alfried, rector); Christ Church, Pensacola (the Rev. Smythe H. Lindsay, acting-rector); and Trinity Church, St. Augustine (the Rev. F. W. Golden-Howes, acting-rector) are all older than the diocese, which celebrated its centennial in 1938.

The Church of the Good Shepherd, Jacksonville of which the Rt. Rev. Arthur Lea, D.D., is acting-rector, is by far the largest of all the parishes with approximately 1500 communicants. The rector of this parish, the Rev. Malcolm W. Lockhart, D.D., is a chaplain in the Navy and on leave "for the duration." Next in size is St. John's, Jacksonville, with approximately 900 communicants. Other leading parishes are: Christ Church, Pensacola; St. John's, Tallahassee; Holy Trinity, Gainesville, and Trinity Church in St. Augustine.

Four of the fourteen congregations, All Saints', Jacksonville; St. Paul's-by-the-Sea, Jacksonville Beach; St. Luke's, Marianna, and St. Paul's, Quincy, have become parishes in less than a decade.

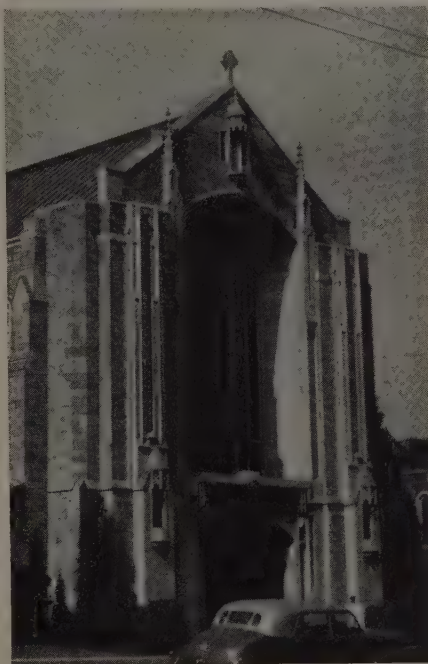
Much good work also is being done in the forty-nine missions (both white and colored) under the leadership of Bishop Juhan, the Rev. Francis B. Wakefield, Jr., chairman of the Department of Missions, and three Archdeacons: the Ven. Fred G. Yerkes, the Ven. Valentine G. Lowery, and the Ven. James K. Satterwhite. With the great increase in population it is likely that several of these mission congregations will soon become parishes.

Its progressive work with young people and its accelerated program for servicemen, as well as its forward-looking parish activities, enable Florida to go forward today, happy in the knowledge that it is serving both Church and country.



Wide World

Outdoor classes, like this one of an officer training group, are a common sight in Florida today. Months of valuable time and millions of dollars have been saved by renting large hotels in Florida to house thousands of servicemen instead of building barracks for them.



The Church of the Good Shepherd in Jacksonville (left above) is the largest in the diocese. Another leading parish is Christ Church, Pensacola (right above). Diocesan Woman's Auxiliary leaders and Provincial officers (below) at a recent Woman's Auxiliary Diocesan Convention.



CHURCHMEN IN THE NEWS



International News Photo

Lt. Gen. George Kenney recently flew to U. S. to ask more planes for Pacific area.

Newest name in the "Who's Who of the Air" is Lieut. Gen. George C. Kenney, Churchman, whose Army flyers recently scored a brilliant victory in the Bismarck Sea. Gen. Kenney is Commander of the Allied air forces in the Southwest Pacific under General Douglas MacArthur. Airmen under his command a few weeks ago wiped out a Japanese convoy of ten warships and twelve transports carrying 15,000 enemy troops.

Born fifty-three years ago in Yarmouth, Nova Scotia, Gen. Kenney was educated at Massachusetts Institute of Technology and spent several years working as an engineer. In 1917 he was commissioned a first lieutenant in the U. S. Army Air Corps and was promoted through the grades to his present rank.



Mayor Fiorello LaGuardia of New York is president of U. S. Conference of Mayors.

One of the most colorful of all prominent Churchmen in today's news is New York City's fiery Fiorello La Guardia. Now busily helping to lead the nation's fight on the home front, the "Little Flower" has been for nine years head of the world's largest city. Born in 1882 in New York City, the son of a bandmaster, he spent several years with the American Consulate in Hungary and Austria before taking up the practice of law in New York. His political career began in 1917 when he was elected to Congress. In 1934 he took office as Mayor of New York after running on a Fusion ticket and has been reelected twice. In the last war Mayor LaGuardia was a major in the American Air Force in Italy. He is a communicant of Grace Church in New York.

From a Fort Knox Jewish soldier: "Last night I attended a dance at the Temple Adeth Israel and had an enjoyable evening. After the dance I looked all over the town for a place to sleep but could find none. I bumped into two friends and the three of us came here to the Christ Church Cathedral (Louisville, Ky.) where for 34 cents we were

given a bed, soap, towel, razor and blades and the best breakfast I've eaten in five weeks. Soon as I finish this letter, my two friends, one is a Catholic and the other is a Protestant, and I are going to attend the services here. I guess this is really what we are fighting for—the right of all peoples regardless of race, color or creed to believe as they please."

Prayer For Our Fighting Men

O Lord of air and land and sea,
Guard Thou our sons who fight for Thee;
Give them the courage to endure,
And hearts whose aims are high and pure.
O Lord of air and land and sea,
Guard Thou our sons who fight for Thee.

Should pain and anguish come their way,
Be Thou their Comforter and Stay;
Enfold the dying to Thy breast,
And grant them Thine eternal rest.
O Lord of air and land and sea,
Guard Thou our sons who fight for Thee.

Give us the faith that conquers pain
And counts no sacrifice as vain,
Which, late or soon, will win from Thee
Man's righteous peace through victory.
O Lord of air and land and sea,
Guard Thou our sons who fight for Thee.

Amen.

This hymn, written by the Ven. Frederick George Scott, Archdeacon of Quebec, Canada, was first used at a memorial service for the gallant defenders of Hong Kong, Dec. 19, 1941. It has since been used widely in churches and has the commendation of the Presiding Bishop. Copyright 1942 by the Rev. Frank Magill Sherlock, rector of Trinity Episcopal Church, Cranford, N. J., from whom copies may be secured for use in churches.

• • •

Singing in New Guinea

Somewhere in New Guinea, a soldier from the Church of the Holy Apostles in New York City, heard a native boy singing lustily, "Jesus Christ is Risen Today," in his own language. The soldier, William Mataxotos, writing the story to his rector, the Rev. Lucius A. Edelblute, said:

"This morning while away from camp I came upon one of the most interesting pictures of my life. The natives were building a grass hut, and they had only the wood framework up. One black boy was perched on the top of the center support, singing the hymn, 'Jesus Christ is Risen Today' in his own native tongue. It was at first quite a shock to me, but I realized that he had learned it from the missionary. I called up to him and said that he was a good boy. He looked down at me and repeated a few times, 'Me good boy', 'Me good boy.' He came down from his perch and began to sing again. I listened, then joined him in English. How strange it was to hear this primitive boy and myself singing praises to OUR God. Truly the brotherhood of God knows no bounds. One feels the presence of God more out here in the wilds of the world, and He alone meets our needs."



Ewing Galloway

Family Week to Stress Home Ties

GOVERNMENT, CHURCHES COOPERATING IN OBSERVANCE MAY 2-9

THE family is coming into its own again. Gas rationing is keeping most of us closer home these days and is giving us an opportunity to get acquainted with our relatives.

No longer, as in previous springs, are young Tommy and Jane spending their evenings riding around the countryside. Now they're learning to entertain their friends around the old piano, and are letting Mother and Dad and Aunt Sue join in their fun. Favorite old books are being brought down from the family bookshelves and read aloud; parents and children are finding a new comradeship working together in their victory gardens; and the family is learning the pleasure of attending church on Sunday as a group.

But although the war is serving to bring some American families closer together it is disrupting many others. Wartime jobs with their long and ir-

regular hours, fathers and sons away with the armed forces, and mothers absent all day in war plants, are among the causes of the growing anxiety felt by many for the preservation of family life.

Throughout the United States today, Government leaders and laymen alike are coming to realize the importance of the family both in civil life and in the Church. One expression of this swing of sentiment away from the individual and towards the family is Christian Family Week, which will be celebrated May 2-9.

To help promote its observance, Government agencies are cooperating with the various religious communions and the Office of Civilian Defense is urging the thousands of Civilian Defense Councils all over the nation to join with and support the churches in this observance.

Says a joint statement from the religious communions and cooperating Government agencies: "The purpose of National Family Week is the spiritual strengthening of family life to meet successfully the wartime and postwar conditions which tend to menace and disrupt families. The disturbances of family life growing out of war conditions constitute an emergency which requires the attention and concerted action of religious and all constructive community forces. National Family Week is designed to focus public attention upon the necessity of emergency measures for the conservation of family life in such a time. It emphasizes the spiritual foundations of the family."

The National Council's Division of Christian Education has sent to all the clergy notice of Christian Family Week with suggestions of ways in which parishes can observe it.

Death Recalls J. P. Morgan's Church Interests

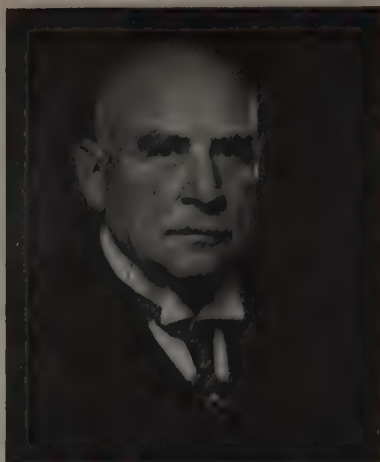


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The Late J. P. Morgan

For nearly thirty years Mr. J. P. Morgan made it a point to arrive at the Church Pension Fund's meetings exactly on the minute, or a few minutes early. The Office of the Fund, of which he was a trustee and treasurer from 1915 until his death, was within a few blocks of his Wall Street office and he usually walked there unaccompanied.

A substantial contributor to the campaign for the Fund's initial reserve, Mr. Morgan recognized the importance and soundness of the pension plan for the clergy. The minutes of the Fund show that, despite his many interests, responsibilities and other activities, he was always present, during the last thirty years, at meetings of the Board of Trustees and of the executive committee, except when he was absent from the United States, away from New York or in the event of illness.

Chaplains are the night owls of the armed forces today. A study of reports indicating evening hours on duty shows that individual chaplains are spending twenty to 100 evening hours in the chapel and their office. They begin the day with services at 6 A.M. and in some instances do not close their offices until eleven or twelve o'clock at night.

The American Bible Society is planning to place on all United States Merchant Marine ships specially prepared Bibles in waterproof containers as part of the standard equipment of their lifeboats and rafts. Thus far thirty-five shipping companies have asked for these.

Indeed, he once remarked that aside from his family the Fund meant more to him than anything else, partly because he was so jealous of its high reputation; but mainly because he felt that it does so much good for so many people.

Mr. Morgan was also treasurer of the Church Hymnal Corporation and the Church Life Insurance Corporation and chairman of the Board of Directors of the Church Properties Fire Insurance Corporation, all wholly-owned subsidiaries of The Church Pension Fund.

At the time of the revision of the Book of Common Prayer in 1929, he followed in the footsteps of his father by having the Standard Book of Common Prayer printed. He not only presented the Standard Book itself to the Church, but gave copies also to each diocese. This magnificent book was printed on special paper from type which was designed and made for the purpose, and is said to have cost about \$100,000. (His father had done the same thing at the time of the previous revision in 1892.)

He was extremely interested in the current revision of the Hymnal, and a copy of the Report of the Joint Commission on the Revision of the Hymnal, as presented to the General Convention of 1940, could always be found on his desk in his office overlooking Wall Street.

Mr. Morgan, who was 75 years old when he died recently, was a communicant of St. John's Church of Lattingtown, Locust Valley, L. I. When in New York City he attended St. George's Church on Stuyvesant Square.

Timely in connection with the Good Friday Offering is the story in the *Historical Magazine* for March, 1943, by Canon Charles T. Bridgeman in Jerusalem, about Michael Solomon Alexander, the young Prussian Jewish scholar. He was a rabbi in England when he acquired a New Testament and became deeply impressed with it. He was also teaching Hebrew to an English priest at the time and through that influence the young Jew became a Christian. Later he was ordained and in 1841 became the first Anglican bishop in Jerusalem, starting work which is now aided by Good Friday offerings from America.

Corporate Communion June 13 to Stress Family

Half a million Church youth throughout the country are taking the lead in making Whitsunday, June 13 a day of corporate worship for the family. This is the day set apart annually for the Youth Corporate Communion. This year, through the Youth Division of the National Council, young people are urging attendance of the entire family as well as their friends.

The emphasis at services on that day

The arrival of Miss Nina Johnson at St. Timothy's Hospital, Cape Mount, Liberia, recently will relieve the acute shortage of staff in that mission hospital. Miss Johnson has been working in China since 1917, leaving only when all foreigners were compelled to leave Hankow. Arriving in Cape Mount by plane at 4 a.m., she had just two hours for conference with the doctor, Paul Laube, before his departure on a necessary visit to the United States. Air travel between West Africa and America continues to accomplish remarkable trips. Dr. Laube left Cape Mount at 6 on a Sunday morning and arrived Wednesday morning in New York.

At 1:30 Eastern war time on Thursdays in May and June Miss Edith Lowry of the Home Missions Council will continue a previous series of broadcasts over the Blue Network, on "Women in a Changing World." On Fridays at the same hour Dr. Mark A. Dawber of the same Council will continue his series on "Frontiers of American Life." Both these series have been popular among people interested in American life.

Direct assistance given by the Episcopal Refugee Committee, which is sponsored by the National Council, has included aid in the amount of \$2,730 to fifteen scholars, students and physicians, in as many different colleges and universities in the United States.

The Rev. Clifford L. Samuelson, assistant secretary in the Home Department of the National Council, has been elected chairman of the Town and Country Committee of the Home Missions Council of North America. The Home Missions Council is an inter-church agency representing twenty-three major Church groups.

So many people from India live on the South Sea islands making up the British diocese of Polynesia that the bishop has Indian clergy on his staff. When a new Indian mission was recently dedicated on one of the Fiji Islands he held the service in three languages, Hindi, Fijian and English.

will as usual be that of rededication of each individual with consideration of what each young person can do to make his life contribute toward a better world. It is hoped that thousands of youth who are in the armed forces and away from their parish churches will join in rededicating themselves, wherever they may be.

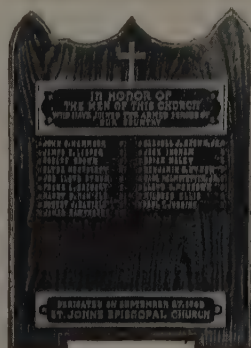
Special materials to aid in publicizing the day are being provided by the Youth Division.

After a case of food dropped by British aircraft for refugees from Burma struck and killed the husband and father of a refugee family, the wife and children kept on, walking all the way to Delhi in northern India. The mother gave birth to a baby at the Delhi railway station and then they were all taken into St. Stephen's Hospital, among many other pitiful refugees from Burma.

The Presiding Bishop has received a cable from the Rt. Rev. Edward Francis Paget, Bishop of Southern Rhodesia, South Africa, expressing his appreciation for Aid-to-British-Missions from the Church in the United States. The Bishop's message: "Just heard news of the generous help to this diocese from the American Episcopal Church, for which we are deeply grateful. Letter on the way." National Council has set May 16 as "British Mission Sunday" in the Church.

Two women missionaries returning from India to England were on a torpedoed ship and, with fifty-two other people in a 27-foot boat, spent fourteen days at sea until a cargo boat rescued them, almost helpless from weakness, and brought them to Capetown.

Seven deacons were recently advanced to the priesthood in the Brazilian Episcopal Church and will be a tremendous help in spreading the Church's influence in Brazil.



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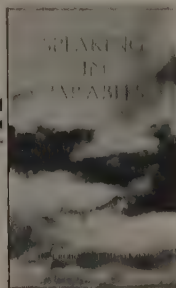
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Further evidence that the Church is with the armed forces was given recently when Chaplain Thomas S. Clarkson presented a group for confirmation at Camp Atterbury, Ind. Above Bishop Richard A. Kirchhoffer of Indianapolis is confirming Lieut. John Hutsell. Service took place in the 331st Infantry Regiment chapel at the camp.

Mexico Helps Service Fund

Christ Church in Mexico City, which serves the foreign population and of which the Rev. George Wyatt is rector, wanted to have a part in the work of the Army and Navy Commission, so arranged for a special offering recently. The result is a check for \$407.55 in Mexican currency, amounting to approximately \$84 United States currency. "The British members of our congregation were particularly happy to join in this effort for the Chaplains of the United States Armed Forces," writes Mr. Wyatt.

• • •

The late Mrs. Valentine P. Snyder of New York City, for many years a subscriber to *The Spirit of Missions*, directed in her will that \$100 be paid annually to FORTH from the income of The Valentine Perry Snyder Fund.

• • •

Two provincial meetings of the Woman's Auxiliary have elected the women who will represent their provinces on the national executive board of the Woman's Auxiliary which takes office next October: for the Province of New York and New Jersey, Mrs. Wm. T. Heath of Buffalo, N. Y.; for the Province of Washington, Mrs. Wm. Taliaferro, Pittsburgh, Pa.

Future Clerics Become "Interns"

(Continued from page 21)

future clergy will carry it into many far-flung parishes here and abroad.

These young men, fresh from cloistered school rooms, find their new course of study quite different from that followed at the seminaries. They make the rounds of hospital medical and surgical wards, learn to make beds and interview patients whose ills spring from emotional maladjustments. Seminars are also attended and these are conducted by doctors, psychiatrists, social workers and nurses who lecture on such subjects as "The Biological Basis of Personality," "Types of Mental Illness" and "The Basic Contributions of Psychiatry." From this training each student is expected to emerge more informed, and sympathetic, and better equipped to cope intelligently and understandingly with the problems of his future parishioners.

The City Mission Society, proud of its chaplains, is constantly on the alert to discover new techniques to improve its chaplaincy program.

ENDURETH FOREVER

O give thanks unto the Lord, for he is good; for his mercy endureth forever.

IN THESE DAYS of uncertainty and doubt the world is looking for something which "endureth forever." The Church established by Christ in His mercy will endure.

You will find in the Church an enduring agency for the perpetuation of that zeal and interest which is in the broadest sense—Missionary.

REMEMBER THE CHURCH IN YOUR WILL

The form to use for a simple bequest for the work of the Church as a national organization is:

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Beautiful lawns are turning into Victory Gardens this summer and church lawns are no exception. Above Bishop William T. Manning is turning the first earth for a Victory Garden on the grounds of the Cathedral of St. John the Divine, New York. A variety of vegetables will be found growing in churchyards over the country this summer and loyal churchmen and women will be lending a hand in making them a success.

More Vestries Take FORTH

More and more vestries throughout the country are adding their names to FORTH's ever-growing 100% subscriber list. Among the latest additions are: St. Luke's, Ferndale, Mich.; Trinity, Everett, Wash.; All Saints', Cleveland, O.; St. Paul's, Pekin, Ill.; St. Mark's, Richmond, Va.; and St. Paul's, Columbus, O. St. Paul's is 100% for the third year and St. Mark's for the second.

St. Giles', Upper Darby, Pa., which for two years has subscribed to FORTH for all mem-

bers of the vestry, is among the latest additions to the list of 100% subscription parishes. This parish also is sending fifty copies of FORTH each month to its men in the armed forces. Other new or renewing 100% parishes include three Michigan parishes: Holy Trinity, Iron Mountain; Zion Church Mission, Wilson; and St. Mary's Mission in Ralph; and Stras Memorial, Tazewell, Va.

War Draws America, India Closer

(Continued from page 7)

sion to Delhi, the head gave the students complete freedom to read and talk and agitate among themselves but forbade their going out on the streets for any meetings. He told them that whether independence came soon or later, their country would need leaders, and that they would not be able to lead others if they could not control their own actions, so they must either control themselves and attend to their studies or go to some other college. This had a magical effect. They decided they would not strike even when crowds came from other colleges taunting them. St. Stephen's graduates will make their influence count, in the new India.

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If there lingers in anyone's mind the thought that Nazism is not necessarily antagonistic to Christianity, such a dream will be dissipated by reading *It's Your Souls We Want*, by the Rev. Stewart W. Herman, Jr. (Harper & Bros., \$2.50).

Mr. Herman was pastor of the American Church in Berlin for six years prior to our entrance into the war, and was in a position to learn much that escaped even the journalists. In his book he tells the story of the ten-year struggle between Nazi paganism and the Christian religion, explaining the 30-Point Church Plan, the ersatz Apostles' Creed, and the pagan education of children and youth. Mr. Herman is convinced that after the war is won, there will have to be a carefully planned, long-time educational process throughout Germany, to bring back the people to an understanding and acceptance of the Christian faith.

Abundant Living by E. Stanley Jones (Abingdon-Cokesbury, \$1.), is a small book of inspirational and devotional readings for

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• • •

Full of good stories, quotable facts and useful information, written by one who knows his people, is a new booklet about the Church in the Philippines, *Bring Your Brother with You*, by the Rev. Edward G. Mullen of the Philippines staff, now rector of Trinity Church, Florence, Ala. (Church Missions Publishing Co., 31 Church St., Hartford, Conn., 27 pages, 25 cents.) Mr. Mullen also had brief articles in *FORTH* for November, 1942, and April, 1943.

"Factory Chaplains" Serve Rifle Makers

(Continued from page 13)

effort was designed to impress those people who recently had come from other states with the fact that the Episcopal Church is genuinely interested in them. The results already have reflected themselves favorably in church attendance, baptisms, and confirmation candidates.

As an experiment St. George's now is sending a bus every Sunday into the village to transport both children and adults to the church for the 9:30 o'clock Communion, at which time all grades of the Church school also meet.

Thus is Connecticut meeting the critical problems of a war center area. No more, perhaps, than the Church in other dioceses with similar problems can it say "we have solved them all," but like its sister dioceses, Connecticut is aware of the urgency of its task and is doing its best to meet it.

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Carrying on a family tradition, Mrs. George Nolthenius deMan (above) of Helena, Arkansas, is the new president of the Woman's Auxiliary of the Diocese of Arkansas. She is the third generation of her family to hold this office. Her grandmother, the late Mrs. J. B. Pillow, and her mother, Mrs. C. R. Shinault, held office.

Party Money Aids Greece

Two gifts sent to the Presiding Bishop's Fund for World Relief are typical of the spirit that is permitting the Fund to increase in helpfulness all the time: The Rev. Alex. Anderson, St. John's, Ketchikan, Alaska, sent \$10 for the Fund, designated especially for the relief of war victims in Greece. The money had been set aside for a party for the group of "Cubs" at the mission, but they asked that it be sent to some war relief instead. The second gift, from Fontana Dam, N.C., is the offering received at a Sunday school service. The congregation of Fontana Community Church includes people of all denominations, from all parts of the country, engaged in building a hydroelectric power plant and dam.

Correction—On page six of the March issue of FORTH the caption under the upper right hand picture should have indicated that it was the presentation of Lenten mite boxes from all Church schools in the Diocese of Pennsylvania and not just that of Philadelphia's Chapel of the Mediator.

There Are No Atheists in Foxholes

(Continued from page 14)

in high regard. They were everywhere at once. They went wherever the other Marines went, often in the front line of an attack. They carried the wounded and cared for them. They helped the surgeons. Some Marines owe their lives to them. Two chaplains left Guadalcanal on the hospital ship.

The men at the Battle of the Ridge, and Matanikan River, were fighting not for thrills or personal glory. They did not talk—or perhaps even think—in high sounding, patriotic sentiments. That is not the way it is. And as for religion, not all the men, by any means, attended religious services, or prayed, in the usual way we speak of prayer. The percentage of men who devoted much time to religion might not make a very impressive showing. The average marine, or soldier or sailor, is not demonstrative about his religion, any more than he is about his patriotism. But I do sincerely believe one thing. Every man on Guadalcanal came to sense a power above himself. There was a Reality there greater than any human force. It is literally true—there were no atheists in the foxholes.

When people get down to bedrock, they begin to know what counts. Food, and water, and sleep are not luxuries, they are necessities. So is faith in God.

President Roosevelt has defined the four freedoms we are fighting for . . . freedom from want . . . freedom from fear . . . freedom of speech, and freedom of religion. If you have ever been in want, you know how much freedom from want can mean. If you have lived in a country—and found freedom of speech denied to you, you know how precious it is. The same is true with religion. If you had no freedom of religion, you would know what it meant. If you needed it, under fire, and it was denied you, you would know what it meant, too. And religion *is* precious under fire.

It is not just in battle. It happened in the air raids in London. Those brave civilians were sustained in a crisis—borne up by moral and spiritual strength, not just physical stamina. Whenever men get close to the realities of life and death and freedom and slavery, they see their own inadequacy. They look for a higher power. And they find it is there, when they need it.

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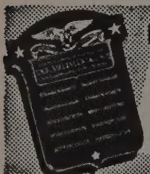


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FORTH QUIZ

Answers to questions on page 3.

1. Mayor Fiorello LaGuardia of New York. Page 26.
2. Connecticut. Page 12.
3. More than 300. Page 16.
4. St. Thomas' Chapel at Texas A. and M. College. Page 18.
5. Gloria Dei (Old Swedes'). Page 8.
6. About 6,000,000. Page 7.
7. It was organized in 1838. Page 25.

Hymns on Air. At the request of the Office of War Information, the Cathedral choir of the Cathedral of St. John the Divine in New York City has made recordings of seventeen of the most familiar and best loved hymns. These are now broadcast almost daily to the soldiers, sailors and marines in this country, in Africa, Australia, the South Pacific and on other far-away battlefronts.

The hymns recorded are: "Abide With Me," "Sun of My Soul," "All Hail the Power of Jesus' Name," "Love Divine," "How Sweet the Name of Jesus Sounds," "How Wondrous and Great," "O God, Our Help in Ages Past," "Ye Watchers and Ye Holy Ones," "Now Thank We All Our God," "Fight the Good Fight," "Come, Holy Spirit," "O For a Closer Walk With God," "Let All Mortal Flesh Keep Silent," "Angels From the Realms of Glory," and "Alleluia, Song of Gladness."

A report from Chaplain Robert C. Clingman, while on duty at an Army post in Kansas, says that eight Indian Churchmen, recently arrived from a South Dakota reservation, attended an early service. "Their English could hardly be understood when they tried to talk," writes Chaplain Clingman, "but when they began to read from the Book of Common Prayer their English was precise and perfect."

Aboard an American warship which took part in the African campaign, attendance at divine services increased as the scene of action drew near, and on the Sunday before battle attendance was 20 per cent greater than usual. However, the Chaplain adds, "On the first Sunday after battle, when the ship was past all immediate danger, church attendance was twice that of an average Sunday, indicating a feeling of profound gratitude in its deepest and most spiritual sense."

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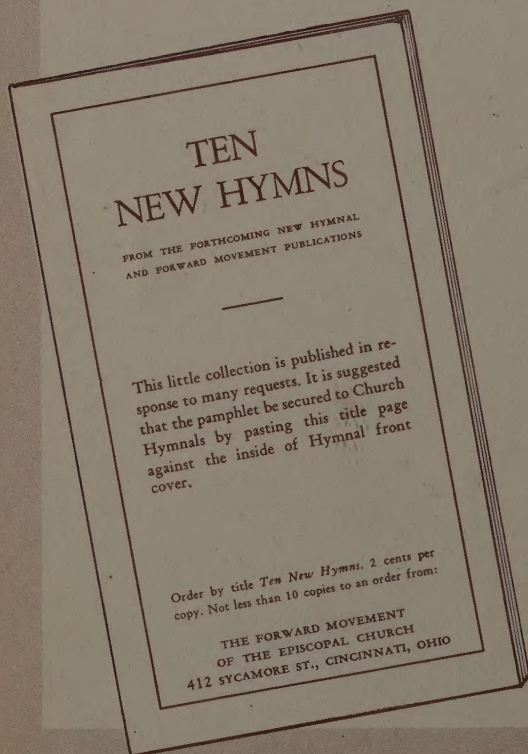
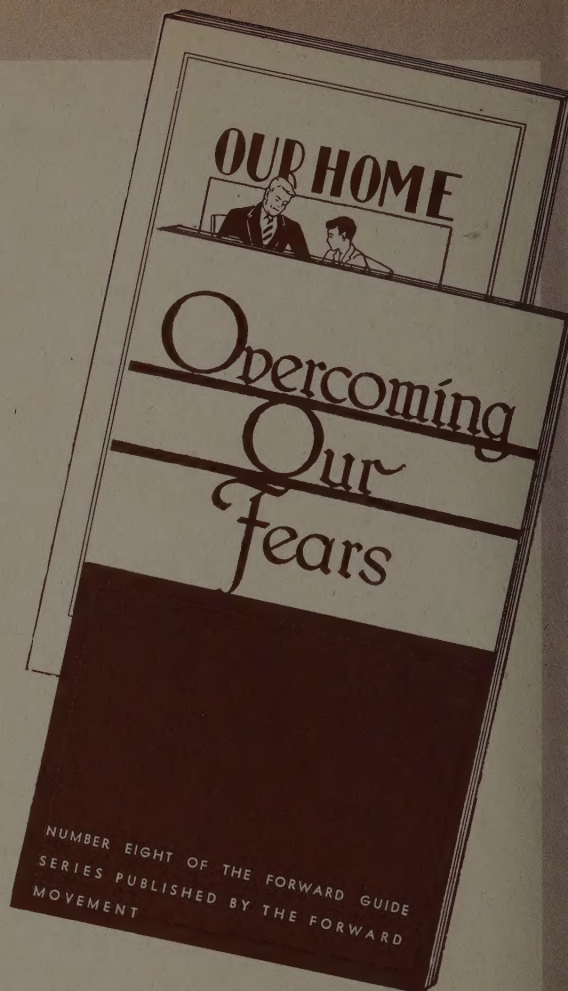
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